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VOL. X, NO. 11 NOVEMBER 1929

The EUROPEAN HARVEST FIELD

Articles on Europe
Missionary Letters

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WATCH THE JEW

ISRAEL, God's index finger, has moved round the world and through the centuries of time, mixing with people of every tribe and nation, yet ever alone. Now Palestine blossoms as the rose; the Jew returns home. He talks of a new temple, while he dreams of the glories of the building of Solomon. The wailing at the wall has never ceased; now it is so insistent the Moslems have heard the cry and slain the weeping ones. Perhaps the Jew has been telling how God drove out the former inhabitants of the land; he may have even said the new temple could only rise on the threshing floor of Ornan the Jebusite,—where the Mosque of Omar stands. The Jew may have boasted that already Priests and Levites are in training for service in the new temple. If it is true—and who doubt it?—God's index finger points to the near return of the Lord. It is so written in prophecy, and God's prophecies never fail. Another sign is the mad scramble for wealth and the heaping up of riches on riches. But who would desire to be found with hands and heart and soul soiled with filthy lucre when the Lord comes!

Hear His words of eternal truth:—"It is easier for a camel to go through the eye of a needle than for a rich man to enter heaven."

There is only one way wealth can buy anything in the world to come. It is not by hoarding it. Prayer, too, is wealth, to be given lavishly now if we would lay up treasure in heaven. Unprayed prayers are of no more use in heaven than the hoard of the rich man. This is the day for prayer and gifts—not to-morrow.

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WHY THE TITLE

American-European Fellowship

For Christian Oneness and Evangelization

?

FELLOWSHIP

That which we have seen and heard declare we unto you, that ye also may have Fellowship with us: and truly our Fellowship with the Father, and with His Son Jesus Christ.— *I John 1:3.*

CHRISTIAN ONENESS

That they may all be one; as thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me. And the glory which Thou gavest me I have given them; that they may be one, even as we are one, I in them, and Thou in me, that they may be made perfect in one; and that the world may know that Thou hast sent me, and hast loved them, as Thou hast loved me.—*John 17:21-23.*

EVANGELIZATION

For whosoever shall call upon the name of the Lord shall be saved. How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?—*Romans 10:13-15.*

Go ye therefore, and make disciples of all the nations.—*Matt. 28:19.*

Come Thou with Us, and have Fellowship in Prayer and in Ministry to Needy, Hungry Souls.

American-European Fellowship for Christian Oneness and Evangelization

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OBJECTS

1. To encourage Oneness of all true Believers at home and abroad.

2. To co-operate with reliable agencies for the spread of the Gospel in Europe.

3. To give material relief in Times of Emergency.

4. To distribute the Scriptures and other Gospel Literature.

5. To encourage definite Evangelization among the millions in Europe yet without the Gospel.

6. To support Evangelists and Workers as the Lord makes it possible.

THE
EUROPEAN HARVEST FIELD

Published monthly by the American-European Fellowship for Christian Oneness and Evangelization

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This magazine is not backed by any church organization or religious denomination. It is published solely to spread missionary information concerning Central and Eastern Europe and to provide spiritual food for its readers. Christian friends subscribing for it help to make it more nearly self-supporting and thus aid the work in general. Prompt renewal of your subscription when it expires will be appreciated.

Notify us at once of change of address, giving both old and new addresses, and writing plainly.

We shall be thankful for names and addresses of Christian friends, to whom we may send sample copies of the magazine. We appreciate your sympathetic co-operation with us.

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EDITORIAL

THE ONLY ONE WHO SATISFIES

A SAINT wrote long ago, *"In uno quies"*—In One is rest. And that One is the Lord Jesus Christ. He alone can give rest and He only can satisfy the heart of man. To know Him, to rest in Him, to enjoy Him, is the highest and the best attainment of a child of God. Experiences, service, and all other attainments can never satisfy completely; nor can spiritual knowledge. Personal acquaintance and fellowship with the Son of God satisfies and fills the soul with joy and glory. All our springs are in Him. If we look anywhere else, whether it is to man, or within, we shall not enjoy perfect rest, nor be fully satisfied. He is the fountain which never fails; He is the never-changing, loving Lord who supplies all the needs of His trusting people, who sustains in every trial and who fills every want.

All restlessness, all care and anxiety flee away in His companionship. All earthly ambitions are forgotten when we rest at His feet. All dissatisfaction with earthly conditions is silenced and forgotten if we drink of Him and feast on His glory. How we need Him and Him only in these days! All about us is failing. Dark days are upon us. In Him we must now find all our delight; to Him we must cling. We shall find how true He is and what power He has to satisfy us wholly.

All earthly things, the seen things, the things which are but for a moment, will soon be gone for us who know Him and wait for Him. In the midst of the uncertainty we can say with the Man of God of long ago: "As for me, I shall behold Thy Face in righteousness; I shall be satisfied, when I awake, with Thy likeness" (Ps. xvii:15). This is the goal. How soon we may reach it! This is our unspeakably glorious destiny, to behold His face, to awake in His likeness, to be transformed into His image. Then we shall be satisfied and He will be satisfied, for it is written, "He shall see of the travail of His soul and shall be satisfied."

Only in *One* is rest for us; true quiet
For the vexed human heart is from above;
Though far removed from toil, and brawl, and riot,
It cannot rest itself in creature-love.

Earth is all motion and disquiet; only
In *One* above, who changes not nor moves
We find repose; there tranquil, but not lonely,
We rest in *One* who ever, ever loves.

Life is all tempest, o'er time's ocean ranging;
A troubled morning, and an angry even;
Only in *One* is anchorage unchanging,
Only in *One* is the eternal haven.

Creation rocks; all that is made is moving;
The strongest, brightest, goodliest and best;
In *One*, the ever fixed and ever loving,
In *One* I anchor, and in *One* I rest!

HOW TO PERSUADE AND WIN ROMAN CATHOLICS

Radio Talk by the REV. STEFANO L. TESTA, Secretary of Italian Section
American-European Fellowship

Dear Friends: Before I deal with the subject on how to present Evangelical Christianity to Roman Catholics, let me give the following four suggestions:—

(1.) *Do not despise or ridicule the Roman Catholic beliefs and practices.* It is easy to fall into that habit, but you will not win anyone by ridicule. Religion is one of the strongest sentiments of the human heart, and ridicule will very likely antagonize the ones you are trying to help.

(2.) *Approach your Catholic friend by conceding all the good there is in Roman Catholic teaching, for there is much of good in it.* Assure them that you have something better to offer. Sunlight is better than artificial light. A pure article is better than one only fifty per cent pure. The Lord Jesus in speaking with the Samaritan woman conceded all the good there was in the Samaritan and the Jewish religions and then offered her something better than either, not a new religion, but salvation, for it will save all people from their sins.

(3.) *Do not despair of the conversion of anyone.* It is not right to say: "There is no use in speaking to him; he is too stubborn; it is impossible to convert him." You cannot limit the power of God. Speak the Gospel truth. Expect conversions and you will get them.

(4.) *Remember that love for souls is the Gospel key to unlock fast-closed doors.* Be sure that the spirit of Christ is in your heart. Then the Christ in you will draw your Catholic friend to Him. It is to Him that you want to lead your friend, not to the Protestant Church. The Church will come later.

I here quote a sample conversation with a Catholic friend from which you can learn my method of dealing with Roman Catholics:

Approach on a Mutual Ground

My friend, you and I are interested in religion. If we desire to have a religion, we want the best—a religion that saves us from our sins and gives the assurance of salvation. There are many religions in the world which claim to be true. Who is to be the judge? Let us agree on One in whom we both trust and for whom we have the highest respect. If you say, "the Pope," I say, "No." If I say "Martin Luther," you say, "No." But we both can agree on the Lord Jesus Christ. He is the Teacher authorized by God and the Founder of the Christian religion. We recall his words quoted by St. John:

> "I am the way, the truth and the life; no one cometh unto the Father, but by me." (St. John 14:6)

If you agree to this, we have a starting point.

1.—BIBLE. God has spoken in the Scriptures, and the Bible is rightly regarded as the only rule and guide of our faith and practice through life. Jesus says:

> "Search the Scriptures, for ye think in them ye have eternal life; and they are they which testify of me." (John 5:39)

You may say that you have heard the priest state that whatever in the Catholic Church is not found in the Bible is supported by tradition. Let me read what Jesus says about tradition, for the Jewish priests of His day relied much on tradition to justify their teaching. His answer was:

> "Full well ye reject the commandment of God, that ye may keep your own tradition." (Mark 7:7) "But in vain do they worship me, teaching for doctrines the commandments of men." (Matt. 15:9)
>
> And St. Paul says in Col. 2.8: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

Here we learn that according to Christ and St. Paul human tradition, which is against the plain teaching of the Scriptures, is to be rejected.

We Have But One Father

2.—FATHER, as applied to priests. You are accustomed to call your priest, "Father," when you know that he is not your father. "He is my spiritual father," you will reply. Read what Jesus says in St. Mattew, 23.4:

"Do not call any man on earth your father; one is your father, that which is in heaven."

Jesus speaks of God as "Holy Father" in John 17:11, and your Church applies that name to the Pope of Rome who is a mere man.

St. Peter a Married Man

3.—Your priests are forbidden to marry, and you are forbidden to eat meat on Fridays and during Lent.

Will you please read what St. Paul wrote to St. Timothy in his first epistle, chapter 4: 1-3, and you will see that "forbidding to marry and commanding to abstain from meats" are spoken of as "doctrines of devils." Read also Timothy 3:1-5, and you find that "a bishop must be without reproach, the husband of one wife . . . , and must keep his children in subjection with all gravity, . . . otherwise he cannot take care of the Church of God."

Besides, as you should know, St. Peter was a married man. The marriage of priests was not forbidden to priests until fully a thousand years after Christ.

Legend of the String of Beads

4.—About the ROSARY.

Why do you use that string of beads when you say your prayers? I know that you call it a Rosary and that you repeat as many prayers as there are beads, fifty-three *Hail Marys* and six *Our Fathers,* and that the Rosary is supposed to signify five mysteries of religion.

Please read the teaching of Jesus as recorded by St. Matthew 6:7:

"When ye pray use not vain repetitions as the heathen do, for they think that they shall be heard for their much speaking."

You may say: "Did not the Virgin Mary give the rosary to St. Dominick, and order him to spread the devotion all over the world?"

I reply: "The Virgin Mary could not have given a rosary to St. Dominick, for she never used it herself. She said to the disciples to do whatsoever Jesus said (John 2:4), but Dominick the monk copied the rosary or prayer beads from the Mohammedans and others who had used it for centuries and use it to this day.

5.—To whom do you pray? You answer: We pray to God, but also to the Virgin Mary and to the saints, for they are our intercessors and our advocates who can obtain favors for us from God.

Have you ever read what the Scripture teaches about prayer? Please read what Jesus says:

"When ye pray say "Our Father who art in heaven." (Matt. 6:9)

"Come unto Me, . . . and I will give you rest." (Matt. 11:28)

"For there is one God, and one mediator between God and men, the man Christ Jesus." (I Tim. 2:5)

"But if any man sin, we have an advocate with the Father, Jesus Christ the righteous." (I. John 2:1)

Read what St. Peter says:

"For there is no other name under heaven, given among men, whereby we must be saved." (Acts 4:12)

From these Scriptures we see that our prayers for salvation and help must be addressed to God alone, in the name of Christ, and in faith believing, and they will be heard.

Five Words or Ten Thousand

6.—LATIN LANGUAGE. What language does the priest use in saying mass, in reading the Scriptures, and in chanting prayers in church? The Latin, of course. Is it understood? Not at all, for Latin is a dead language. I suggest that you read what St. Paul said to the Christians at Corinth:

"Yet in the church, I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." (I. Cor. 14:19)

If St. Paul is right, your priests do not follow the apostolic method which was to use the language of the people. This was also Jesus' method, for he preached to the Jews in the Hebrew language. I side with St. Paul and with Christ.

Images are Idols if Worshipped

7.—STATUES. What are those statues which decorate the walls of your churches,

so that some of them have the appearance of an art gallery? You will say: "They are statues of dead saints, whom the Pope has canonized, placed there to remind us of their virtues, on account of which we are commanded to venerate them. I would have you read what God says in the second commandment:

> "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven or on earth. . . Thou shalt not bow down thyself to them, nor serve them." (Exodus 20:5) Also Psalm 115.

Crucifying Christ Afresh

8.—THE MASS. What is the Mass that you have to attend every Sunday? I know that you have been told that the priest holds Christ in his hands during the mass which you are required to attend for your salvation. More than this you may not be able to explain. The Roman Church teaches that the mass is a daily sacrifice, not only in commemoration of the death of Christ, but that it is a repetition of the sacrifice of Calvary. It teaches that at the words of consecration by the priest the bread or wafer is changed into the body and blood, soul and divinity of Christ. This wafer he elevates and worships and asks the people to worship also as the very Christ. Then he breaks the wafer, and eats it, thinking to eat the living Christ Himself, who is the victim of the unbloody sacrifice. He teaches also that the mass has a very high value in the sight of God, and can procure the forgiveness of sins for the living and for the dead, when it is said and heard with true intention. "Yes, that is our faith," you say.

Now, let us read what the Scripture says:

> "Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." (Hebrews 9:25, 26, 28)
>
> "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." (Hebrews 10:10)

A Full and Sufficient Sacrifice

Thus you will see that Christ offered Himself once for all, as a sacrifice for the sins of the world and that His sacrifice cannot and must not be repeated as the Jewish priests were repeating sacrifices daily, because they could not remove sins.

The mass in the Roman Catholic Church takes the place of the Lord's Supper or Holy Communion, which was ordained by Christ. The Holy Communion is celebrated in all Evangelical churches by partaking of the bread and wine in commemoration of the passion and death of our Lord who said: "Do this in remembrance of Me."

"Christ Not Hid in Secret Chambers"

9.—THE HOST. What is that box at the end of the church, above the altar? You answer: "That is the tabernacle and contains the sacred host, or the Lord Jesus Christ as God and Man, and that is why we Catholics kneel down when we enter our churches and why Catholic boys and men take off their hats when passing in front of one. Now please read Matt. 24:23-26:

> "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chambers; believe it not."

Can you possibly believe that a mere man can manufacture his own God by consecrating as many wafers as he deems necessary, and calls each one of them Christ; then eats one of the wafers broken in three parts, gives a small wafer to each communicant at communion, and then reserves the wafers left over in a box, or tabernacle, under lock and key?

When the priest wishes to make an exposition of the host he opens the tabernacle with the key, takes the wafer and places it in a golden monstrance, to be worshipped by the people or carried in solemn procession as is done during the Eucharistic Congresses, and as the Pope did on July 25th last when he went out of the Vatican. When the priest goes to give the last rites of his church

to a dying Catholic he carries the wafer on his person. Yes, that is what Catholics are taught to believe.

10.—THE CONFESSIONAL. Please tell me what those large boxes are which look like telephone booths on the side walls of your church? You will say: "They are confessionals where we go to confess our sins into the ear of the priest who then gives us absolution and prescribes penances for us to do."

Will you please read the following verses from Scripture?

> Psalm 51:1—"Have mercy upon me, O God, according to thy loving kindness; according to the multitude of thy tender mercies blot out my transgressions."
>
> Psalm 32:5—"I acknowledged my sin unto thee, and my iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin."
>
> Luke 18:13—"And the publican standing afar off, would not lift so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner."

Peter Confessed to Christ, Judas to a Priest

You will find that all through the Bible we are commanded by precept and example that we must go direct to God for the forgiveness of our sins, and we are promised forgiveness for the sake of Christ, if we truly repent. And, finally, we have the example of St. Peter who confessed his sin to Christ and was forgiven; whereas Judas confessed his sin to the priest, found no forgiveness, and hanged himself. It may be well to go to a priest or pastor for help, advice and sympathy, but not for the forgiveness of our sins, for that belongs to God alone.

Does the Pope go to Purgatory?

11.—About PURGATORY or HEAVEN. When you die, where do you expect to go? You say, "Well, I hope to escape hell and at least go to purgatory, where souls are purified from their sins and made fit to eventually enter heaven. I hope, also, that by the suffrages of living friends, and by masses to be said for the repose of my soul, my term of purgatorial imprisonment will be shortened, and I will be received into heaven. This is the hope of all Catholics, including the Pope."

Suppose the Lord Jesus Christ assured you that He would see to it that you escape, not only hell, but purgatory also; that He Himself would cleanse you from all sin in this world before you die, and that you would go direct to heaven when you die, wouldn't you be glad to accept it? You say, oh yes, but this is too good to be true. Now this is exactly what Jesus promises to his followers. Listen to these passages:

> I Peter 1:18-19: "Knowing that you were redeemed not with corruptible things such as silver or gold, . . . but with the precious blood of Christ, as a lamb without spot and undefiled."
>
> I John 1:7-9: "The blood of Jesus Christ his Son cleanseth from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins he is faithful and just, to forgive us our sins, and cleanse us from all iniquity."

Jesus says in Gospel of John 14:1-4:

> "Let not your heart be troubled, you believe in God, believe also in me. In my father's house are many mansions. If not I would have told you. I go to prepare a place for you. And if I shall go and prepare a place for you, I will come again, and take you to myself, that where I am, you also may be."

And to the repentant thief on the cross he says (Luke 23.43):

> "Verily, I say to thee, this day thou shalt be with me in Paradise."

St. Paul, just before he was beheaded at Rome, wrote to Timothy (II Tim. 4:7-8):

> "I have fought a good fight, I have finished my course, I have kept the faith. As to the rest, there is laid up for me a crown of justice, which the Lord, the just judge, will render to me in that day."

No Purgatory in the Bible

You see no mention of purgatory in these words of St. Paul, for he expected to be with the Lord at the moment of death.

This is the Gospel, the good news to all those who accept Christ as their Saviour, and who follow Him. There is no such word as "purgatory" in the whole Bible, and you will see that it was invented by the priests to provide a market for their masses and

their prayers and to make merchandise of men's souls.

The doctrine of purgatory was made a dogma of the Church of Rome by the Council of Florence in 1459 and was confirmed by the Council of Trent in 1548.

The Only Way to Heaven

12.—SALVATION. Will the Lord Jesus receive me if I go to Him direct without the aid of priest or saint? Yes, and most assuredly, and that is the only way. Listen to Him as He invites you:

Matt. 11:28: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."
John 6:37: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."
Luke 19:10: "For the Son of man is come to seek and to save that which was lost."

Tell me, what shall I do to be saved? "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts 16:31).

I do believe, but what prayer shall I say? Say the simplest prayer, the prayer which the Lord Jesus never rejects, the prayer of the publican: "Lord, be merciful unto me, a sinner." Kneel down and say this prayer.

Now, my friend, you hear in your heart the voice of Jesus, saying in Matt. 9:2: "Son, be of good cheer; thy sins be forgiven thee."

The Pope and Priests May Join You

13.—THE POPE. And what about the Pope? You give yourself to Christ, follow Him, and He will answer that question. Jesus will tell you what the Pope is and what He is going to do with him shortly, if you will read:

II Thess. 2. (Read the entire chapter); Revelation, chapters 17 and 18.

But the Pope, even the Pope, the cardinals, the bishops and the priests can be saved, if they will follow the way to Christ that the Scriptures indicate, for there is only one way of salvation, and God is no respecter of persons.

———::———

THE PERSECUTION A BLESSING IN DISGUISE

By the Rev. John Johnson

American Secretary of The All-Russian Evangelical Christian Union

At the present time we hear and read many complicated reports concerning the great persecutions of the "Believers" in Russia and the probability of the doors being closed for the Gospel there, but nevertheless we receive direct news from inside of Russia which continues to confirm the great achievements of the Old Gospel, even today.

Brother Ivan Motorin, in a letter of June 27th, 1929, from Charkoff writes: "Praise the Lord! We secured a prayer house for the Charkoff Church, capacity of which is five hundred persons."

"On Wednesday, Charkoff Church had a baptismal service. Through the baptism we received fifty newly converted members in the Church."

In an article enclosed with the above mentioned letter he writes that everywhere meetings of the Evangelical Christians are overcrowded, Churches are growing in numbers and in spirit and new Churches are springing up.

The same things are reported by our beloved President, Bro. I. S. Prokhanoff, concerning Leningrad, Moscow and other places.

Are not these great things a wonderful achievement of the first century Gospel in the twentieth century?

The All-Russian Evangelical Christian Union for several years conducted a Bible School at Leningrad. In a recent letter from the president of the All-Russian Evangelical Christian Union, Brother I. S. Prokhanoff writes that the Leningrad Bible School will open its winter term early in October with over fifty enrolled students. Pray for these students and for the professors so that they may be enriched by the study of the Word of God.

THE GOSPEL IN RUSSIA

PREACHING TO THE ESKIMO TRIBES IN NORTH SIBERIA

By the REV. JOHN JOHNSON

American Secretary of the All-Russian Evangelical Christian Union

Complying with the request to report something about the notable piece of pioneer missionary work which a group of our Evangelical Christians in Russia have accomplished among the Eskimos in the Arctic region of Siberia, I take pleasure in submitting some letters which will tell the story far better than I could relate it in a socalled article. These letters appeared not long ago in the American organ of the "All Russian Evangelical Christian Union" which is called "The Gospel in Russia."

The picture that accomapnies these letters shows a group of Russian Evangelical Christians who went up to the Arctic region of Siberia for the purpose of evangelizing the long neglected pagan Eskimos in 1909, remaining there until 1927, when they returned to Yakutsk, Siberia. During their absence of eighteen years in the Far North the World War and Revolutions had taken place, the first news of which these missionaries received when they arrived in the Siberian towns. They could hardly believe their own ears. but the biggest piece of news that they were interested in was the fact that they had been privileged to preach the Gospel to the Eskimos. Other things did not matter very much so far as they were concerned, and so it was not to be wondered at that these apostles of the cross felt the divine urge to go forth again to the ends of the earth like the early disciples proclaiming the glad tidings of salvation. Their furlough lasted but three months, and then they again returned to their chosen mission field. Thus is the Book of Acts being continued by real heroes of the cross. Let us remember them daily before the Throne of Grace.

The following letters are from W. J. Berg, who was converted to Christ at Slavgorod in the local Evangelical Christian Church. Having met missionaries working in the north, he felt himself called for work among heathen. In 1926 he finished the Bible School at Leningrad and the A. R. E. C. U. sent him to work in the far north, in the "toundra," among Samoyedes, Ziranes and Ostiaks:

Quite joyful am I to inform you about a newly discovered field of God.

My friends and I thought much about the way of carrying the Gospel of salvation to Indian savages (people in India). Bending our looks towards the equator, we supplicated the Lord for the heathen, who worship all sorts of idols. We anxiously read news from our brother missionaries who work under the sultry sun of South Africa among black people.

At last our prayers were heard and the Lord, who opened the eyes of our hearts, opened the door leading to the northern savages, too.

In 1913, in the person of C. C. Benzin, God sent the scout for the savages living in Russia. He established himself as a joiner in the district of Tarsk and was quite sure that God had sent him to enlighten the dark marshes by his life and word. Many a man he taught letters, and thus they began to read God's Word. A few years later several souls believed in Christ.

In 1917 Brother Benzin left for Orenburg. All his property consisted of two bales, his overcoat and a clock-bag. In his change of residence he saw a scheme of God, but it was not clear for him why our Lord directed him to Orenburg.

Arrived on the spot he made acquaintance of Brother J. J. Peters, who yearned to leave for Germany and hence to go to Africa, but because of the war he could not leave Russia. Peters mentioned his wish in his prayers, but when Benzin came the Lord clearly showed where he was to work. Benzin spoke to him about the Samoyedes, Ziranes and Ostiaks, and Peters with his wife decided to go and work among them. A brother and sister joined them, too and they all left for the land of Narym, in the Government of Perm. With deed and word they began to preach Christ among Russians and Ostiaks.

The land of Narym, as many know, is a place of banishment, a lonely place, with want of culture for its inhabitants. One feels so throughly distressed there. Dullness, complete indifference to anything spiritual and terrible depravity have quite enchained these people. And so, fighting the foe of man's soul, the hunger and cold, did our brothers and sisters work there during four years and a half.

After such a difficult work Brothers Peters and Benzin decided to acquaint some German congregations with the fact of a large field, ripe for harvest, being at their door.

They came to Slavgorod, a town where I came to believe, and was working in the local Congregation. At the news that missionaries had arrived from North Siberia a great many people joined in the meeting. We expected to see renowned, well-clad missionaries from abroad, but we found the contrary. They were very poorly dressed, had long beards; their features looked worn out, and it was easy to see that they had suffered much. They scarcely were different from Siberian fishermen, but they spoke and preached from all their hearts:

"We are far from the idea to show ourselves; we are but simple fishermen, and we have come to cry for your help. A large fishing-net is cast and we are not able to drag it out; therefore help us! Who feels himself today excited by God to join us? Come, the heathen is perishing!"

I felt these words directed towards myself and said to the Lord: "If I am of any good for this work, Thou wilt send me."

Several more persons answered this call. It was in 1922.

Our group was dispersed in different places. I did not go any further than the land of Narym and worked a whole year in the district of Surgut.

In 1924 old Mr. Benzin proposed to Brother Heinrichs and myself to push further and scout among the heathen in the North. For such an expedition Mr. Benzin had bought a rowing boat three years ago, but nobody was going then. Saying to himself that it was his duty to show the field to workers, he during three years used to pray fervently, supplicating the Lord to give the men who might go.

In the boat we rowed 1,300 miles, and after a journey of over two months finally reached Obdorsk. Settled out of town, we in one winter's time got acquainted with the Somoyedes. The Samoyedes are a poor, dull kind of folk, living in the marshes. They are nomadic and apply themselves to deer breeding. They have different kind of idols, which they worship, but nevertheless they look for Him, Whom we already have—i. e., the living God. Let us go to them, let us relate to them about the love of Jesus and let us bring them to Him. Whoever wants to take part in the work among heathen, do not lose time, but join in this great work.—Your brother, W. J. Berg.

Obdorsk, Gov. of Tobolsk,
October, 1926.

"Five months have elapsed since I left Leningrad, having finished the Bible School, and only now I have reached my place. Soon I shall have to leave for the 'toundra,' and whenever I think about it I feel a positive dread. But I know you will not forget me in your prayers to God."

January, 1927.

"My heartiest greetings and thanks for not forgetting me in your prayers and writing me letters too. I doubt whether you can imagine how a letter with kind wishes

and sympathy affects one here. The sowing continues, and I am persuaded that by-and-by the Lord will give the fruit. The folk are savage; I scarcely know their language, and the conditions of work are far worse than among cultured people. I work together with Brother———; we visit Ziranes and organize colloquies indoors. We have hired premises for meetings and a public place is to be opened soon. We earn our living ourselves. The whole of the day is occupied by handwork and the evenings by spiritual work. We prepare for the "toundra," but for this trip suitable clothing and dogs are necessary, and we need money for that. When Brother N. and I arrived we only had money for a pound of biscuits, although at Tobolsk we had to sell our quilt. But the Lord did not forsake us and sent us some joiners' work. It is all over by now, and we need money again, but we are sure that the wealthy Father will not forsake us. For encouragement we often sing the Hymn 133. Our singing is of course rather bad, my partner having no voice, and with music it is poor, too, as only I possess a fiddle.

"Greetings to all who love our Lord."

Obdorsk, February, 1927.

Let me inform you that Brother Heinrichs and I are all right. God's work goes on and this encourages us and stimulates our zeal. Many Samoyedes, Ziranes and Ostiaks sympathize with it and draw nearer. But there are likewise such souls who after a conversation pray us to quit their house; but this does not astonish us, because the foe of man's soul always opposes God's work.

Today we returned from a Zirane village, where we held two meetings. The Lord blessed us there, all listened without contradicting and asked us to visit them again.

We at least recieved the permission to open our meeting house in town. We think of building here a prayer-house or missionary station where we might find shelter when we return from the "toundra." We can execute the building work ourselves, but we need money for buying the timber. If you can help us in this, we shall be very glad indeed.

We greet you in God's love.

May, 1927.

Greetings from Far North to all brothers and sisters in Christ. After a long interval because of the ice we have again the possibility of corresponding with you. Your last letter we received on February 28th, and now for three months we have no encouraging brotherly word. But we thank our Lord for His communion with us being independent of the mail.

Our meetings take place in a private house. Our Lord has said: "I do not want a sinner's death," and we note that new people, among those not knowing God, come to see us.

As regularly in spring, during this one a certain physical hunger is felt here, especially among Ostiaks, who are exceedingly poor. We happened to help a few of them, but as soon as their neighbors came to know it, we had such a quantity of visitors that we had to refuse them help. Many came on foot from 30 to 40 miles away and some came on dog sleds. We did not let them go without a word of Jesus. They listened readily, bent their knees with us and prayed.

On a fine day a group of Ostiaks declared:

"You pay very little for getting us into your religion; if you would only give each of us five roubles we should enroll into it at once."

We, of course, tried to explain to them this matter according to the Holy Scripture. The reason of such an idea is that formerly an Orthodox mission worked here and admitted the heathen into its religion by means of christening, after which everyone christened had a cross and shirt given to him. And it sometimes happened that the same Ostiak, for this present's sake, would be christened up to four times. Christening would naturally in no way change him. A leading feature of theirs is story-telling, so one can never know whether they tell the truth or not.

Samoyedes live somewhat better than Ostiaks. To any of both it is very difficult to explain God's word. The birth from above is just as incomprehensible to them as it was to Nicodemus. Every day we get more persuaded that only the force of the Holy Spirit can enlighten their hearts. Meanwhile we rejoice and remain your brothers in love.

July, 1927.

At least we can give you the rejoicing news that the Lord gave us the possibility of acquiring a prayer-house. The outside view of it you may see on this picture. God's Word continues to pierce the heathens' hard, stony souls. Our meetings have great success. Berg and Heinrichs.

HELP GET NEW SUBSCRIBERS

It is our ambition and aim to make this magazine not only pay for its upkeep but to show a substantial earning with which to take care of urgent cases in our various mission fields abroad. It will be a hard pull uphill to accomplish this, but if every one of our old subscribers will kindly secure two or three new subscriptions for the coming year the goal can be reached. Write for sample copies and subscription blanks at once. Thank you.

FOUR INTERPRETERS OF RUSSIAN MUSIC

The music of the Russians, especially among the peasant class, is characteristic of their condition for centuries past under the oppressive government of the Tsars. To listen to the peasants returning from their long day of labor in the harvest fields is weird indeed. The theme of their song seems to be a repetition of a few words, largely made up of some past experience either as a class or as individuals. It sounds like a wail of protest to the uninitiated, but even to the one hearing their songs for the first time, there is something pathetic but attractive in them. The music of the nobility, the old Russian Church or the Evangelical Christians is wonderful to hear.

The above picture of the four Prokhanoff brothers, nephews of the Rev. Ivan Prokhanoff, president of the All Russian Evangelical Christian Union, with their instruments, is one of the recent ones showing them in their Russian costumes ready for concert programs.

They are at present attending college in Los Angeles, California. They are planning this winter, for some extensive work under the direction of Field Secretary George W. Hunter, whose office is located at 1345 Linden Avenue, Long Beach, California. Mr. Hunter plans to use them in connection with the presentation of the great awakening among the Russians along Gospel lines. Those who have heard these young men play know their ability as masters of their instruments. They will be available to churches for evening concerts in connection with regular church service or for missionary society gatherings where they can play several numbers to great edification. They are also available for radio entertainment and will doubtless be heard many times this winter especially on the Pacific coast in connection with the programs of the American-European Fellowship under the direction of Field Secretary George W. Hunter.

If the readers of this article wish to make engagements for these splendid musicians for an evening or part of one they can be reached by addressing them at 1723 West Ninth Street, Los Angeles, California. The writer of this short article can speak in the highest

terms of their ability to entertain and if you desire their services they will come to you for a free-will offering to help them through school and also to help them care for their parents who are Russian refugees, located in the vicinity of Paris, France, whom they are endeavoring to care for in their declining years. Both of their parents are ill and in need of their assistance.

These splendid fellows are endeavoring to pay their way through school by their musical talents as they prepare for aggressive work with their uncle in his extensive activities in the several countries of the former Russian Empire.

HOW FAR WILL YOU FOLLOW HIM?

By F. Spencer Johnson

This was the question put to the Russian converts by the late Lord Radstock in 1874, when he set out from England to carry the Gospel tidings into Russia. Many said it was a foolhardy venture.

Looking back over the history of Russia we find heroes and martyrs among Believers who witnessed for Christ amid fierce opposition.

The best answer to his critics was the stream of blessing that followed his simple exposition of God's Word, accompanied by the power of the Holy Spirit.

The revival reached the hearts of the nobility. It was not a sweeping movement of Pentecostal flame. God had provided something different for these cultured Russians. He led them along the pathway of severe testing. In His mercy and love He allowed them to pass through fiery trials and persecutions; and some suffered banishment from home and country.

Colonel Paschkoff was one who opposed the work. His wife received great blessing, but he resisted the Holy Spirit until he could hold out no longer, eventually he fell at the feet of His Saviour and cried for mercy. Lord Radstock in his quiet, sane, practical way of dealing with convicted sinners led him into peace with God. Then the Colonel, realizing what it would cost "to follow the Lamb whithersoever He goeth," exclaimed in his prayer, "Here am I, Lord send me."

The scores of drosky drives and the hundreds of peasants that were led to Christ through his labors stirred up the anger of priests, police, spies and the many enemies of the Lord.

Paschkoff was warned again and again that his New Religion was an insult to the State and the Czar and unless he pledged himself to cease his preaching he would be banished in disgrace.

On his knees alone with God he settled the question. How far shall I follow Him? In response to the authorities he declared that he was fully prepared to pay the price for the Saviour "Who had bought him with His precious Blood . . . . ."

He and his family were then banished from Russia. They took refuge in France. The Colonel was happy in proclaiming Christ from village to village, using a Bible carriage well stocked with literature.

For some years he laboured thus, being gifted in languages and ministering to all sorts and conditions of men.

He died rejoicing that he was found worthy to suffer for the Saviour he so passionately loved.

To-day a great host of Believers in Soviet Russia are not ashamed to be called 'Paschkoffites.' How true it is—"Though dead yet he speaketh."

Another Russian nobleman was Count Modeste Korff, who caused the priests much anxiety. He too like his friend Colonel Paschkoff turned a deaf ear to all the threats and bitter persecution heaped upon him for preaching Christ to the common people. The authorities were dumbfounded. They could not understand his persistency. Count Korff's influence in royal circles of society was apparently being thrown away for this "New Religion!" Could this be true? Nevertheless the Count boldly declared that the "Peace of God" that he had found in the Gospel of Jesus Christ was a reality not known in the Greek Church. God had called him to win souls "out of darkness into His marvellous light." He also faced the question:—"How far will you follow Him?" and his reply was, "Lord I will follow Thee, even unto death."

Eventually Count Korff and his family were banished. But all the power of so-called "Holy Russia" could not close the lips of this brave soldier of the Cross. From that time to this very hour, he has not ceased to preach and to teach the "Unsearchable riches of Christ." To-day at the age of eighty-three he is to be found telling the good news to Russian people in Switzerland; cheering the distressed refugees, and ministering to their needs as far as God's people make this possible. The Countess and her daughter are devoted Christians, and rejoice in witnessing for their Saviour.

"These are they which follow the Lamb whithersoever He goeth." (Rev. xiv. 4).

Are we not ashamed of ourselves and of the poverty of our own lives as we think of Russia's heroes of faith? The eleventh chap-

ter of Hebrews becomes intensely real as we make comparisons.

Let us paraphrase the 32nd verse: "And what shall I more say? For time would fail me to tell of 'Princess Lieven, who turned her ballroom into a Meeting Hall; of Madame Tchertkoff. who was bold enough to witness for Christ to Edward, then the Prince of Wales, when she visited the Royal Palace in England; and of the Kruse family, so deeply religious outwardly before they found Christ as 'the Way, the Truth, and the Life,' "—but after their conversion, they all lived lives of quiet consistency, the fruit of which abides to this day.

How true also is Hebrew xi: 36 . . . . "And others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment."

They were sent to Siberia. Some died on the way. Others died and were buried like dogs in that land of death and hell.

O, dark, awful Siberia! Land of horrors! Land of terrible memories! And yet a multitude rejoiced as they answered the question, "How far will you follow Him?" with a glad: "Yea, Lord, even unto death." Furthermore with songs of praises in their dungeons and with testimonies of gladness and liberty, even while chained to criminals, rejoicing that no "tribulation or persecution, peril or sword, could separate them from the Love of Christ."

While reading the article by Brother F. Spencer Johnson certain recollections of past experiences came to my mind. All the names mentioned in the article are familiar and dear to me. My own father was baptized by Col. Pashkoff, and in Russia we were called "Pashkovtzi." My father also was persecuted and banished to Transcaucasus for the "Pashkovsky heresy," the priests and the persecutors calling him a "Pashkovtzi heretic," simply because he believed the Gospel of Jesus Christ.

My wife also used to attend the religious services in the palatial home of Princess Lieven in St. Petersburg and met some of those brothers and sisters who were pioneers in the Gospel movement in Russia. Thus it gives both my dear wife and self great joy in having precious memories awakened through the reading of Spencer Johnson's article, and so we both join in praising the Lord over and over again for the wonderful way in which he has prepared and used his own chosen vessels in Russia's belated Reformation.

John Johnson.

THE ICEFIELDS OF SIBERIA

The following is translated, and extracted, from a report of a journey made *this year* to the Far North, by a minister of the Word in Siberia, accompanied by a younger and stronger brother; the object of the journey being to visit scattered believers.

The two brethren met on the evening prior to their departure, after a well-attended meeting. They were warmly commended in prayer before the Throne of God. Early next morning they left, accompanied by the wishes for blessing of the brethren. Here was Christian fellowship and ministry, with the Lord's blessing. The further journey had to be made in sledges. For about 60 versts they travelled on the firm ice of the river Tom, passing on to the main river Ob, thence on this river, or along its back. In 24 hours they had travelled 180 versts,at a very low temperature. The worn-out, uneven sledge-way added greatly to the difficulty of the journey; but the Lord gave sufficient strength to overcome all. Thus they arrived at Parabel, a distance of about 420 versts. Here they rested with believers, and had mutual refreshment from the Word of God. Before evening they reached the next station, where they passed the night. In the same lodging were two Russians. One of them, a well instructed man had come as hunter with skins for sale. He told much of his home on the Wasjugan, a tributary of the Ob. The other had also come from a distance to see a physician. In further conversation, they also spoke to them of the Word of God, read from it, and finally sang some Russians hymns. Both, as also the landlord, showed a great desire for truth. Neither had either Bible or New Testament. A remaining New Testament was given to them. "The hunter was so grateful for the small present, and pressed it with emotion to his lips. The other gave us his address, so that he, too, might receive a New Testament. At Sepanture, both men begged us to visit them, and tell them more of these wonderful things, or, if not possible for us to reach their home, to send other preachers to them."

The aborigines are Tartars who have settled in some villages near Tomsk. Many of the inhabitants are descendants of exiles, sent there as a punishment. Others have come as settlers from European Russia. Still further in the north, along the river Ob, are the Ostiaks. They call themselves Christians, but know nothing of Christ and His redemptive work on Golgotha. They have their soothsayers and sorcerers, and also their places for sacrifice. They have no literature. Poverty and the prevailing immorality are consequences of the drunkeness to which most are addicted. Still farther in the north, or deeper in the primeval forests, live the Tungus, Syrjans, and Samojeds. The mission-workers have been using the Russian language in their intercourse with the different peoples, who often, alas! understood little of it. Now they see that it is a necessity to learn the difficult Ostiak language.

From *Scripture Gift Mission.*

PREACHING THE GOSPEL TO RUSSIANS IN ESTONIA

By the REV. A. V. DOBRININ

THE autumn sea is not attractive. It is claimed that the Gulf of Finland, particularly between Helsingfors and Reval, is the worst point of the Baltic Sea. Due to peculiar coastlines of that section it is a very windy place. The voyage which, as a rule, lasts only four or five hours, happened to be very disagreeable. The small steamer rolled. Some people suffered. I do not like rolling but succeeded in remaining on deck the whole time.

The sunset was of great beauty, the golden disc dipping into the sea. It seemed the sun said farewell to the bystanders and during the last moment wonderfully reflected through the folds of clouds which could be seen in a thousand different forms and colors. But the rolling of the boat prevented full enjoyment of God's creation.

As we approached Reval, we saw from afar the spires of the churches. It grew quite dark. The fires of the lighthouses twinkled without ceasing since they were charged. What would it be without them? Brethren, we must be such fires and it is not only for the world but in the church too!

The steamer entered the harbor noiselessly and cautiously through the narrow passage. It was three hours late! The waiting brethren were already tired. They greeted me most cordially. The customs examination and passport formalities required only five minutes. We drove by motor car to the Russian Evangelical Church. We had much to speak about. It is a real Church in this meaning that there are true believing souls. The meeting place is very poor, but this is a blessed spot and is better than many big "prayer-halls." Christ loves such places, where there is poverty, and where there are people with pure hearts and those who are seeking and finding the blue sky about them.

This is the picture at our entrance: "Feast of Charity." The hall is adorned and filled with many well-decked tables. People are singing with joy in their hearts: "Brethren, sisters, joyful be the glorious day now come!" We sang, prayed, read the Word of God and spoke together till one o'clock the next morning!

The next morning we held a meeting of believers and in the evening evangelization for unbelievers. Glory and thanks be to the Lord! At the next meeting God broke the fetters. It was an excellent meeting. God's voice penetrated the hearts. After this the meetings were free, lively and active. It was so beautiful to be in the evident presence of God among us.

God gave me a happy opportunity to preach to several hundred people of a free Evangelical Congregation of Estonians. Its leader, dear Brother Karl Marley, showed his love, hospitality and help by his inspired interpretation. After many meetings in Reval I proceeded to the district of Petchora.

God gave me a companion, dear Brother N. P. Mosherenck, with whom I have preached during the last ten years. We traveled through the little country, Estonia, for fifteen hours without stopping until we reached our station, which was just beyond Petchora. Then we proceeded on foot to our "missionary station," a little railway hut. There we were greeted most joyfully.

Later we were driven by a peasant to the old Russian town of Isborsk, near the frontier. At Isborsk our meetings were held at the People's House of the Educational and Cultural Society. All those in authority were most kind to us.

At our first meeting, when we arrived the doors were closed and no one was around. The crude building was cold and poorly lighted. But while we were sitting on our benches in the feeble light and grieving, God sent us people. It was necessary to light a second lamp and it became a bit warmer not from without but from within. More and more people came. All listened with evident deep reverent attention. Our sisters sang hymns with inspiration. The prayers were said in perfect stillness. At first some persons entered without lifting their hats and smoking. We asked for order and they obeyed at once.

A man came up after the sermon and said "we thank you humbly for your good and kind Word of God." It must be understood how the district of Petchora and Isborsk is perishing, due to drunkeness, riot, awful darkness and poverty, in order to realize how a new life in the sense of the Gospel is needed here.

The Rev. A. V. Dobrinin and Family

The Lord gave me the possibility of staying in Estonia for about three months. In the town of Pernau (Pärnu) I united my work with Estonian believers belonging to a congregation, named "Free Congregation of Evangelical Christians." I preached also to Baptists.

I spoke at the meetings to arouse unbelievers. Some meetings led the people to stay for prayer after the service was over. These meetings were well attended and animated. But especially near to my heart were the meetings for believers. Hearts of the dormant and weakened believers were aroused, and faithful Christians became bright and happy in salvation. All the meetings excelled in peaceful order and godliness. We had a reception of new members and a wedding. I had intended to rest somewhat from preaching, but it happened that I had to preach, wholly replacing the Estonian preachers, who for some reason or other had to leave. These meetings were many in number.

Regular Russian assemblies there are none in this town of Pärnu for lack of a preacher. God put on my heart also the organisation of regular Russian meetings. The Russians there are nearly all educated people who have become half Germanized in spite of officially being "Pravoslavny" (Greek-Catholic). The German influence has made the Russians finical, and therefore our first meetings were rather cold, somewhat like the cold Lutheran services. Our meetings enjoyed a good attendance and there were also many German Lutherans present. All these people hardly ever attend an Estonian meeting. Thanks to God, some of our last meetings were especially warm and the people were deeply touched. Some souls began eagerly to await the Lord Jesus, and with tears in their eyes the people expressed their thanks for the meetings. They tried in every way to show their gratitude to the preacher, touchingly expressing their thanks by sending anonymously flowers, fruit, etc., to the home of the preacher. When I was leaving Pärnu, the Estonians, Russians and Germans asked me to come again to preach to them. It was hard to part from this little town; still for the sake of my work it had to be done.

It is a great pity that at present there is no man there who could carry on the work among the Russians. The Estonian believers here, led by the very good brother, Mr. Soo, are very friendly, speak Russian, love the Russians, but they are not capable of leading the Russians because the latter require a very high grade of Russian.

My way was led also this time by the Lord to the town of Staro-Isborsk (Old Isborsk). It is a purely Russian little town, that has been cut off, after the war from Russia. One of the oldest Russian fortresses is situated here. The earliest fortification has been razed, whereas the fortress of today was founded in 1330 A.D. Inside there are several Russian churches. From Isborsk came one of the founders of ancient Russia, Prince Truvor, who formed Russia together with the Princess Ruric and Sineus. Truvor died in Isborsk—it is presumed in 864—and even now his tomb is shown to visitors. On it is a large stone cross with the following words in old Slavonic script: "The King of Glory, Jesus Christ, conquers."

But in this town there is no living Christ in the hearts of people. Terrible sin dominates here. Drinking, blasphemy, immorality, fraud—all this has become exceedingly bad after the war. To this darkened place I steered my course, together with our colporteur, Brother Morjakoff.

We obtained without trouble from the authorities the permit to hold a meeting but encountered terrible difficulties in seeking a suitable hall. The houses here are all small. There exists one large hall, filthy and dirty, belonging to the educational club, but the leaders of this club are fanatical Greek-Catholics. We turned to the manager. He said he would not rent the hall for an Evangelical meeting. For dancing and drinking the hall was always gladly rented.

Despite all this we still wanted very much to arrange a meeting here. With much trouble we finally found a very old house, entirely decayed, which had not been inhabited for the last ten years, and with sloping floor, rotten ceiling, crooked walls, no furniture whatever. We collected from other places broken chairs, with plenty of dust and filth, a tiny oil lamp shedding a meagre ray of light. The old woman in this house was a beggar and the house belonged to her creditor. But people came even to such a place. The room was crowded though the meeting had been very little advertised. In the next room there also were people. One could not think of a more wretched "hall" for a meeting. I could hardly distinguish the people; the light of the tiny lamp was very dim. Before the meeting the Greek-Catholic priests had cursed us in the churches, prohibiting the people to come to our meeting. Thereby they helped to advertise our meeting.

I had to tell people that worse premises for a meeting could hardly be thought of, but that our Saviour, King of all seen and unseen, was born in still humbler surroundings.

At first the aspect of our premises made rather a depressing impression, but later on, when God's spirit was with us, it seemed homelike.

Children and relatives of the Greek Catholic priests came in. The people wept during the meeting when we spoke of the horrors of sin and of the happiness of salvation in Christ. The gathering was exceedingly pleased with the meeting and they entreated me to come once more. The people were very angry at the priests for hindering us from obtaining a better meeting place. This meeting was quite close to the most ancient fortress wall. Then I started with Brother Morjakoff visiting villages. From the village of Luki late in the evening we wanted to start for another place. The horse was already harnessed, but when the people heard of our being there they assembled around the house in which we were and asked for a meeting. Until late at night we were together. The entire house crowded with people, many of whom were from remote parts of the village. Our most attentive hearer was an invalid—a man with a touchingly sweet face—he literally crept to the meeting and then was lifted up on a bench, as he had no legs—a victim of the war. God gave us a blessed message, and there were splendid songs and prayers that came out of the hearts. In this district there are already some awakened souls.

What astonished me in an agreeable way was the prayer of the village boys, orderly, religious, reasonable. In the village of Kukuewka we baptized a very good brother who now follows the Lord with great zeal.

At Novo-Isborsk (New-Isborsk) we obtained the same hall as last year. I wrote that it is somewhat like a barn, but at least it is large.

Some years ago there people raged in this district and in the neighbouring district of Pechora a terrible hatred against the Evangelical Christians. As I whote at the time, I saw enraged people tear down from the wall the advertisement announcing our meetings, throwing it in the dirt and treading on it.

Now everything is entirely changed. The result of our evangelisation, feeble though it has been for the past three years, shows itself in the friendliness that is begun to be shown toward evangelists. It was consoling to see how someone had fixed a torn corner of our advertisement back on the pole by means of some kind of a pin. This speaks for itself.

THE GOSPEL IN POLAND

POLAND AND ITS REFORMATION

By MISS MARGARET GRIFFITH
Field Worker of the American-European Fellowship

Poland as a Mission Field

MUCH is written of missions in China, India, Africa and other countries, but too seldom is Europe considered as a mission field. It is our purpose to trace in brief the history of Poland and its Reformation as an encouragement to present day endeavor there. The Reformation had its beginnings in the fifteenth century. It progressed most rapidly the latter part of the sixteenth, but declined just as rapidly in the next fifty years; so that practically for three hundred years there has been no great religious awakening in Poland. During this time there were local stirrings of the Spirit here and there, but not until after the war, has there been anything like a revival in Poland. This revival has been largely in the eastern part of Poland, which was formerly under Russia. These facts ought to startle the Christian Church in America and arouse in her the questions: "What can be done for her 17,380,000 Roman Catholics and for the 3,146,000 Uniats—the latter represent those sections of the Greek Orthodox world, Galicia, Polessia, and Volhynia, which have been united to Rome, retaining certain ritual elements of the Orthodox Church, accepting the jurisdiction of the Pope, while refusing celibacy for their priests. How can we reach the 2,856,000 Orthodox Greek Catholics, and the 2,850,000 Jews?" There are only 906,000 Protestants in Poland, or 3.7 percent of the entire population, including the Lutheran, the Reformed, the United Evangelicals, the Church of the Augsburg and Helvetic Confessions, the Baptists, Methodists, Moravians, and others. Many in this professing group are merely nominal Christians.

Since the war Poland has been a rich field for Gospel work, because of the loss, suffering and hardships through which the nation passed. Catholic and Jew respond readily to the message of salvation in Jesus Christ. The Scriptures, and history as well, witness to the lamentable fact, that nations in their prosperity forget God; adversity, brought about by His judgment, is too often required to turn them back to Him. The power of the Greek Orthodox Church has been broken. Its adherents are longing for something to take the place of what proved to be mere form and ceremony without life and power. Though Rome is increasing in numbers throughout Europe, remarkable conversions evidence that there are many in her membership, who like Cornelius, know about God, pray to Him, give alms, and yet are not in His family, and therefore are dissatisfied. It is the Jewish field, which is above all attractive. There are at least three reasons why the response to the Gospel among the Jews in Europe and Russia, where two-thirds of the Jews of the world live, is greater than among them in America. Many of the Jews there continue to hold to their Orthodoxy; fewer have gone into Reformed Judaism. The Jew there is idealistic, while the average American Jew has become very materialistic. Add to this the fact that the Jew in Europe has been the greatest victim in the economic crisis, as business and industry were in his hands, so that we have him living in such conditions that he naturally thinks of another and a better world, while the American Jew is engrossed in the affairs of this life. And last of all, the Jews there have not heard the Gospel message, nor have they had their chance to hear it. We need not therefore wonder at the great awakening among them.

Poland's Former Greatness

The significance of the Reformation in Poland can be better appreciated if we recall its former greatness. It was once a European Power, extending from the Baltic to the Carpathian Mountains and the Black Sea, and from the Oder to the Dnieper. Its plains were a granary for Europe. It was larger than Spain, and not much less than the whole of Germany.

The Polish State was founded by Mieceslav the First, a Prince of the Piast Dynasty in the ninth century. Poland then became nominally Christian. In this period Cyril and Methodius translated the Scriptures into the Slavonian tongue, and this version is still in use in all Greek Orthodox Churches. During this Dynasty Rome received gifts and concessions from princes who sought her favor; yet she has had only a feeble hold upon Poland. Other countries trembled before the Vatican. Poland was indifferent to her censures. With Casimir the Great this period ended in the 14th century. His daughter married a Duke of Lithuania who for two centuries ruled Poland in her most prosperous time. The bravery of the Poles and their military excellence were then as now universally admitted.

Poland's Reformation

One hundred years before Luther's conversion there was a Slavic Reformation. Andreas Dobszyn, who received the degree of M.A. from the University of Cracow, expounded the work of Wycliff and wrote a hymn in honor of the English Reformer. "Ye Poles, Germans, and all nations! Wycliff speaks the truth. Whoever wishes to know the truth, whoever wishes to know himself, let him approach Wycliff; whoever will enter the way which he has pointed out, will never leave it and never err. Truth is the heritage of Christ. The priests have hidden the truth; they are afraid of it and they deceive the people with fables. O! Christ! For the sake of thy wounds, send us such priests as may guide us toward the truth and may bury the Anti-Christ."

Poland was formerly intimately connected with Bohemia. The youths of Poland generally resorted for their education to the University of Prague where a college for them was founded. One of the first martyrs of the Huss reformation was a Pole. The Poles united with their Bohemian brethren in an effort to save Huss from a martyr's death. Luther said of Huss, "He was the seed which must die and be buried in order that it might germinate and grow." The doctrines of Luther were disseminated by Polish students who frequented Wittenberg upon their return to their own country.

Although checked by authorities at first, the Reformation soon became too strong to be suppressed. Its most rapid progress was during the reign of King Augustus (1548-1572) when the Protestant churches were legally acknowledged. Along the Vistuala were the towns of Cracow, Sendomir, Thorn, and Dantzic, all of which had Protestant Assemblies. In the sixteenth century Poland was the most tolerant country in Europe. The only protest made by any nation against the revocation of the Edict of Nantes and the Massacre of St. Bartholmew came from Poland. The Jesuit Skarga complained that 2,000 Romanist Churches were converted into Protestant ones. Calvin's disciples multiplied among the people, including the nobility and university students. His eagle eye saw the importance of gaining Poland for the Gospel.

Nicholas Radziwill, one of the most distinguished nobles of Poland, the friend and confidant of King Augustus, printed at his own expense the first Protestant Bible there. Calvin wrote to the King at this time; "Since in Poland true religion has already begun to dawn, since many pious and wise men voluntarily aspire after the pure worship of God, I, whom the King of kings has appointed a preacher of His Gospel and a minister of his church, call upon your Majesty in His name to make this work above all others your especial care. Your majesty has far less difficulty to struggle with than Hezekiah and Josiah, who had an arduous and severe contest with the contumacy of their people; whereas in our days the greater part of the Polish nobility shows a prompt and cheerful disposition

to embrace the faith of Christ." Radziwill and his family were instrumental in the conversion of thousands of their peasantry whose descendants preserved their religion for generations. Had all Polish nobles imitated this example, the nation might have been saved from Catholicism. Lack of missionary zeal is always a sin and Krasinski says it was this which caused the decline of the Reformation.

Polish nobles desired Calvin to establish their reformation in person. He recommended the Polish Noble John Laski. His labor was fruitful. The Waldenses, driven from Bohemia, formed forty congregations in Poland which were a great incentive to the movement. Christian Conferences were the great achievement of the reformation, for they promoted unity and spread the doctrines of the Faith. In these a statement of the doctrines were made concerning "The Holy Trinity, Incarnation of the Son, Justification, and the Lord's Supper." Their pledges were added, which in substance were: "We will abolish and bury all contentions, dissensions, and troubles, which have impeded the progress of the Gospel, not without offence to pious souls, and which have afforded our enemies an opportunity of attacking our true Christian religion. We will oblige ourselves to live in mutual love and to maintain peace and tranquillity; we make a sacred promise to maintain our faith, promoting it every day more and more for the edification of the Kingdom of God. Finally, we do oblige ourselves not to seek our own interests, but as it becomes true servants of God, to seek only the glory of our Saviour Jesus Christ and to spread the truth of His Gospel by word and deed."

The fact that corruption had come into the Roman Catholic church in Poland, and that her leaders were bent on pleasure and the gratification of the senses; that the supremacy of the church was founded upon its wealth, and worldly connections, was cause enough for the reformation. "No religious movement can be durable and maintain its unity of doctrines and action of life which is not founded upon the Word of God."

The triumph of the Reformation seemed certain, but for different reasons it declined. King Augustus vacillated between the counsels of Calvin and the threats of the Pope. Calvin's words to the King seem prophetic, "If the opportunity offered by God is neglected, you may afterwards have to stand before a closed door."

The Jesuits coming into Poland greatly hindered the progress of the Gospel, and in two centuries more, under the rule of the Swedes and Saxons, Poland disappeared from the map of Europe. Divided into three sections, she was ruled by three nations, Russia, Austria and Prussia.

Why not evangelize Poland?

The Poland of today is a union of these parts, which means an amalgamation of different political, social, and economic systems, as well as a different cultural development. After a confused and stormy post-war period, since 1926 the nation is finding itself.

Old Poland sent back the Tartars as they invaded the West to drive out Christianity. New Poland protected Europe from Communism when she drove it back on her Eastern border. Poland has had her heroes. Among them are John Sobieski whose victory over the Ottomans gave him a place in the old Cathedral of Cracow, called "the Polish Westminster Abbey," and Kosciusko who lies beside him, honored by Americans for his part in the war for liberty. But Poland with her meager opportunity to hear the Gospel in the last centuries, has furnished some soldiers of the Cross. Among them are Roman Catholic priests and others from the educated class in Romanism, who have found Christ, and would put many another Christian to shame by their zeal to win men for Christ.

The life and work of Isaac Joseph Schereschewsky, who was born in Poland, and forced because of poverty to wander across Germany, and finally to America, where he was converted from Judaism to Christianity, speak of the gems which are being lost because the Gospel has not yet reached most of the Jews there. After his training in America, he went out to China as a missionary. There he did long and noble service. When because of paralysis he could no longer walk nor use his hands, but feebly, he

displayed his devotion to his Lord by translating the Bible in the "Easy Wen-Li." He typed the first form of the entire work with two fingers. His mental courage and his thorough methods, together with his unassuming manner after the enterprise was brought to a successful completion are an eternal monument to the Lord, his Saviour and Messiah.

Do our hearts not burn within us to enter this door of opportunity in Poland, and evangelize millions that have not yet heard the life-giving Word of Christ? Pray for a twentieth century reformation in Poland.

DR. VLADIMIR MARCINKOVSKI TELLS OF HIS WORK IN POLAND

Prof. V. Marcinkovski

THERE come to my mind these words from the book of Revelation: "And I saw another angel flying in mid heaven, having eternal good tidings to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people; and he saith with a great voice, Fear God, and give him glory; for the hour of his judgment is come: and worship him that made the heaven and the earth and sea and fountains of waters." (14:6-7).

In this prophecy we discover two truths: (1) The Gospel we proclaim is eternal. It has not become out-of-date for twentieth-century people, but will always be youthful and fresh. (2) The Gospel is universal. It must be proclaimed to every nation and tribe. There is another joyful promise in these prophetic words of King David: "All nations . . . shall come and worship before Thee—" (Ps. 86:9). Hence there is no nation or country without hope, nor even a hopeless individual among men.

Poland—Its Religious History in Brief

In discussing the subject of Poland three nationalities will necessarily be considered, the Poles, the Jews and the Russians.

I. Poland is a Roman Catholic country, and it is often supposed that it is hedged around, as it were, by a sort of Chinese wall, against any general evangelization. However there has always existed in the hearts of many people in the bosom of the Roman Catholic Church a longing to know the pure Gospel. At one time the Protestant movement spread very widely among the people of this country. In the sixteenth century, during the reign of King Sigismund II Augustus, almost the whole country was caught in this movement; so that the Polish historians state that "the Reformation overflowed almost the entire country." This I read recently in a book written by a Catholic. He affirms that that century constituted the golden age of Poland. During that time several translations of the Bible were made into the Polish language. Both movements, Catholic and Protestant, strove to circulate their literature among the people in the language familiar to them. And thanks to this circumstance the Polish literary language reached its flower.

After the sixteenth century the period of the Jesuits began, and the author of the book referred to says that from the standpoint of culture this was a period of reaction. One is forced to believe that this is the verdict of an impartial judge, since it comes from a Catholic who could not have written anything intended to injure the Catholic Church. And this furnishes additional proof of the fact that the more thoroughly the Gospel permeates the life of a nation, either through or independent of any particular church, the higher will be the development of its culture.

I had the joyful privilege of delivering a number of lectures in Poland. I spoke in Russian, and there were few Russian-speaking Poles among my hearers. But I am ac-

quainted with a number of Evangelical movements in Catholic circles, and have made the acquaintance of two Catholic priests who have become liberal preachers of the Gospel.

The Jewish Problem in Poland—Need of Christ

II. And now I wish to invite your attention to the consideration of the Jewish question. I am firmly convinced that the more we love Christ the more deeply we will be interested in the question of the Jews, and the more the problem of their evangelization will stir our hearts. The world is suffering from two open sores: first, the Jews do not believe in Christ, but deny Him; and therefore this people, who ought to be a blessing to humanity, are often a burden. Though what I am saying does not apply to Jews alone, for it is exactly the same with regard to any other nation, German, Russian or what not. Any individual who does not know the Savior, and especially if he denies Him, becomes, instead of a blessing, a burden to the society of which he is a part.

The second wound that is so apparent to our eyes is represented by the fact that the Church of Christ lacks the presence of the Jewish people within the circle of its membership. It is true one meets individual Jews who are prominent as witnesses for Christianity among their own people. Nevertheless the Church of Jesus Christ does not include many of the Jewish nation; whereas the Church should embrace all peoples. Each people must bring with it into this whole its own special characteristics and peculiar gifts. But behold, there is one place still empty, for the Jews, so highly gifted and called of God to confess a faith in one God, have refused to enter the Church of Christ. Is it possible that we can remain indifferent to this fact?

Jews Open to the Gospel in a New Way

In April, 1927, I was in Warsaw at a Hebrew-Christian Conference. There were in attendance about seventy people, principally persons active in the preaching of the Gospel among the Jews. As they considered the present general condition of the Jews those in attendance came to the conclusion that the Jews are interested in the Gospel as they never have been before. They are writing books about Christ. For instance, Montefiore, an English Jew, produced a book on the first three Gospels, Matthew, Mark and Luke. Another highly educated Jew, Dr. Klausner, wrote a book on "The Life of Jesus." We are familiar with the fact that the American Rabbi, Dr. Wise, in his synagogue called Jesus a great Jewish teacher of morality, which caused certain Rabbis to demand his removal from his office. But when a vote was taken it was found that a majority of the Rabbis sided with him.

We all know the prophecy of Zechariah (ch. 12:10): "They shall look upon him whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born." The first part of that prophecy is being fulfilled before your eyes. In doubt and anxiety the Jews are looking at Christ and asking, "Did we not err when we rejected him?" I have heard that there is a secret prayer current among the Jews (though I do not know whether all of them accept it): "O God, forgive us if we have sinned in rejecting Jesus and not acknowledging him as the Messiah."

While I was traveling about Poland I delivered public messages to Jews in theatres, cinemas and clubs, in Lutheran Churches, etc., on the subject of "Christ." And it was evident, from the things I saw and heard, that the Jews were striving, quite openly and frankly, to learn something about Christ. Never once did I note any opposition to my efforts on the part of my hearers. After the lectures there would be exchange of opinion, but not once was there any hostile feeling toward him. And on the other hand, in one large city even a Zionist club asked me to deliver a lecture for them. To my regret I have not been able as yet to do that, due to various circumstances.

Personal Experiences Among The Jews

In Biolostok I visited a Jewish missionary, Brother Gordisch. He has a hall holding

two hundred people, which is always filled. With the exception of perhaps forty persons, the entire company are Jews who are deeply interested in the Gospel. I spoke there in Russian, an interpreter translating into Yiddish. I said to the audience: "It is not only Jews who preach the Gospel to you in this place: here am I, a Gentile, to confirm these things to you. You know from the Torah (The Pentateuch) that the truth is established by the testimony of two witnesses." (Deut. 19:15.) And the sympathetic response of the audience to this appeal was quite evident.

Three days later there was a meeting for Jewish women, at which there were about fifty present. A young Jewess, a believer, gave an exposition of the Sermon on the Mount. During the course of the meeting I said to the audience: "Tell me, please, was it not embarrassing for you to come here? Did not your relatives try to hinder you?"

"We paid no attention to that," was the reply.

"Was it not difficult for you to come out on a week night?" I then asked. "This is a holy evening," they replied, "because we study the Word of God." And let the reader note that they were referring, not to the law of Moses or to the prophets, but to the Sermon on the Mount. And this shows what a reverence these women feel for the New Testament.

In Grodno I spoke in a Lutheran Church on the same subject. The pastor had formerly been a colleague of mine, when I taught in the Grodno **gymnazia,** and hence it was that he allowed me to use his church for my lecture. The audience overflowed the great building, even the entrances, the rostrum and the choir loft being filled with people, till it was difficult for the organist to play. Among the audience were many Jews, and this in spite of the fact that I had been told that it was a great mistake to give the lecture in a church, that the Jews would not come there, "because they were afraid of the cross."

All this served as a new proof to me of the fact that the Jews want to know about Christ at whatever cost. The one thing which they do not wish to hear in a lecture, of course, is Anti-Semitism. In one city a Russian general delivered a religious lecture, but at the close the Jews pelted him with spoiled eggs. And I myself experienced some unforunate consequences of that same lecture, since when I came to that city they refused to allow me to speak there. However I did afterward secure permission to lecture in that place. In another city only a few Jews came to hear me speak. However afterward the Jews said to me, "If we had known beforehand that you would speak in such a peaceable tone, we would all have come out to hear you."

There is a small Polish town so near the Russian border that I could see the red Soviet flag in a neighboring Russian village. In this town I delivered a lecture to the Jews, in the hall of a Russian benevolent society. And such a crowd came out that about a hundred had to be turned away, because all the tickets had been sold. So the Jews asked me to repeat the lecture in order that the rest might hear it.

The inconsistent life of Christians is the greatest hindrance to the salvation of the Jews.

I am relating these things merely by way of testimony to the fact that the Jews are "looking upon Him whom they have pierced." They are now striving to find out more about Jesus and determine whether their former attitude toward him has been the right one. Following every lecture I would conduct an open discussion. I would ask my hearers to tell me frankly why I was wrong in summoning them to Jesus. "Why do you not believe in Jesus?" I would ask them. And to this question I received replies from various members of the intelligentsia, lawyers and students, but not one of them ever spoke a single word against Jesus Christ. Usually they would avoid this question and speak simply against Christians.

For instance, they would say: "Do you Christians believe in Christ yourselves? Do your relations with one another testify to such a belief? The Jews are practical, they do not want to follow simply a theory. Once a Jew sitting in the front row said: "We must confess that Jesus was a great man. But He is too high for us, that is our difficulty. He is like pure oxygen which we cannot breathe."

"That is true," I said, "but that simply means that we ourselves stand on too low a plane. And He offers to lift us up to His own altitude."

Reason for Unbelief from the Jewish Viewpoint

I once called on a Jew who was sick. He was an educated man, of attractive personality. I had previously promised to give him a New Testament, and he had insisted that I should not forget him. So now when I brought it to him he laid it on his table, and every time I came to see him I found it lying there on the table near him. Once I asked him, "Are you not ashamed for your relatives and acquaintances to see that book on your table?"

"No," he replied, "on the contrary, I lay it there on purpose for them to see. Let them know that Jesus was a great man."

Then I asked him, "Why do the Jews not believe in Jesus?"

He first made a typical Jewish grimace, and then with a smile replied: "Have you never read that Moses himself said to God, with regard to the Jews, 'It were better for me to die than to have to deal with this people'?" (And this from a Jew!)

The Jewish nation, according to the words of the Bible, is "a stiffnecked people," they do not want to believe. But we should not see in this a peculiarity of the Jews alone, for it is so with regard to every people; the basic reason for unbelief lies within the realm of the human will. Last year I talked to Prof. Schlater, in Tübingen, and he confirmed this to me with regard to the German people, saying, "In the last analysis, the reason for our unbelief is our unwillingness to believe."

However it is only fair to say that we fail to believe sometimes because we cannot believe. And one must keep this in mind in considering the Jewish question. Once I asked a young Jewess: "Do you not wish to believe in Christ, or can you not believe?"

"I cannot believe," she replied. And then in reply to my further question as to why she could not, she related such things about Jesus that I was forced to admit that in such a Christ I myself would not believe. For it transpired that the Jewish teachers had taught her in school that Jesus was of illegitimate birth, and that he was a deceiver and a violator of the law of God. Then I asked her whether, if she found all this was false, she would believe, and asked her to give me her word that she would study the New Testament and learn the truth about Jesus. And she responded with a promise to acquaint herself with the Gospel.

The Gentiles Responsible for their Unbelief

And this leads me to say that the second reason for the Jews' unbelief is their ignorance of the Gospels. And for this we ourselves are responsible, because we do not meet them halfway and give them the pure Gospel. We merely explain our ecclesiastical forms and ceremonies, instead of pointing them to Christ himself. But the Jews will "mourn" and believe only when they see Jesus Christ, the Pierced One, Himself. Our own stories will only bore them.

Hence our task is, first of all, to carry to the Jews the light of the Gospel. And in this connection I recall an incident from the conference in Warsaw. In reply to the question, "What is hindering the Jew from believing in Christ?" another reason was given besides those I have already enumerated. And it was this modernistic theology, which renders the Gospel impotent and powerless, denies the power of God to work miracles, and calls Christ simply a teacher, who was not really raised from the dead, and who is not actually coming again, that the Gospel so interpreted has never converted a single human being and of course cannot convert the Jew. They have been taught to believe in a God who can do all things, the Lord of Sabaoth who created the world itself. And if He is not omnipotent, He is not God, or at least in such a God the Jews do not care to believe. They do not need a theology which offers a weak Gospel without life or spirit.

How to Meet the Need of the Jew

Hence we must give the Jews a complete gospel. This means that we must do more than simply give them the entire Gospel in a dogmatic sense, for a lifeless orthodoxy is no better than a soulless modernism. We must show the Jews a very distinct image of Jesus Christ in our own lives and personalities, and through our practical attitude toward our own beliefs.

But in the second place, besides the light of the Gospel we must give the Jews the whole Bible. People often say: "The New Testament is a wonderful book; but one does not need to believe in the Old Testament." But we would do better to follow the example of a certain old lady who, when she was asked what one's attitude toward the Old Testament should be, replied simply, "The same as Christ's." For we know that Jesus saw in the Old Testament the basis of his own Messiahship.

A girl student said to me once, "But the Old Testament is so unlike the New Testament!"

"The connection between the Old and the New Testaments," I replied, "may be illustrated by means of the parts of a rose. Its roots, hidden in the darkness of the earth, are tough, gray and ugly. Nevertheless the rose itself could not be what it is without the root. And it is exactly the same way with the two parts of the Bible; out of the divine shadows of the Mosaic revelations blossoms the fragrant flower of the New Testament."

Once in Prague I visited a Jewish student dormitory and offered for sale to the young men the Old and New Testaments. They eagerly bought about fifty New Testaments, buying not only for themselves but for friends and acquaintances. I asked these same students: "Who of you believe in God?" At first this question caused great agitation among them and they began to argue with one another. But I insisted that they give me a direct answer.

Then one of them said to me, "Each one of us has his own God." But I replied: "Did Abraham, Isaac and Jacob believe in that fashion? Is it possible that you do not believe in the God who created the heavens and the earth, and in the Bible?" But they only remained silent, so I said: "One might suppose that I were the only Hebrew among you, because I believe in God and in the Bible. It seems that I must first of all re-convert you to the Jewish faith." To this they responded with a good-natured laugh.

A certain young Jew was converted to faith in Christ. He was carried away with ardor and devotion to the Gospel, burning with his first love for the Savior. However his relatives exerted every possible effort to turn him away from this faith, determined that he should not be a Christian. One would have thought that they would rather see him in hell than with Christ in paradise. And at last they succeeded in alluring him away into worldliness, and he announced, "I have abandoned the Gospel." He left us, and fell lower and lower.

Today however I received a post card, with a greeting from the young people's circle within the fellowship of which that young man originally found the Savior. And imagine my joy! This same young Jew added a few words by way of a personal message, saying: "Through the prayers of our brothers and sisters I have been brought back to Christ after a year and a half of wandering."

* * *

—Those who are praying for Prof. Marcinkovski and following him in his work will be interested to know he has returned from Volhynia and is again in Warsaw at work among Jews, Poles and Russians and with the University students. He thanks the Fellowship again for their help. Due to their cooperation, such books as "Science and Religion," "The Second Coming of the Lord," "The Jew and His Place in Prophecy," etc., have been published and sent out in Czechish, Polish, and Russian.

American Christians will read with keen interest and great profit his recent book on Soviet Russia, which it is hoped will be off the press by the first of the year.—*Editor.*

THE GOSPEL IN BULGARIA

THE PEOPLE WHO NEED YOU

By the REV. P. L. MISHKOFF

In these days when a vision of the world's deep need of Christ and His Gospel draws your eyes to the most distant parts of the globe, and your minds have been filled with the vision of great empires with their teeming millions, I want instead, in the name of Him Who said: "Suffer the little ones to come unto Me and forbid them not," to remind you that a child-nation lies at your feet and cries for a home in your heart.

Do you ever realize, I wonder, that one of the most important unevangelized fields in Europe is Bulgaria? She is the logical centre from which to evangelize the Balkans. If the Gospel spreads over Bulgaria, she will spread it to neighboring countries. Under the sway of Bulgarian, Serbian, Rumanian and Greek languages, and the dominion of these four countries there are forty million people who are unevangelized. The evangelization of these forty million lies at the door of Bulgaria, because of the character and achievements of her people. The Bulgarigarians are the most democratic and tolerant people of the Balkans. It is a remarkable fact that thus far neither Greece nor Serbia have permitted the Evangelical propaganda on their soil, while Bulgaria welcomes and appreciates it.

The Rev. P. L. Mishkoff and Family

Bulgaria is in the heart of the Balkans, a country about the size of Indiana. She is inhabited by five million people, living in 5632 villages and only 92 towns of which only seven have more than 25,000 inhabitants each. 85% of Bulgaria's rapidly increasing population live in villages, where they are engaged in agriculture. The villages in which they live contain from ten to a thousand houses clustered about a spring or scattered along a gorge, or nestling in a sheltered spot by a river, or huddled up against some hill or mountain.

Generally speaking the social life for the men centers about the saloons. The women usually meet only on the streets or in the fields. The houses are small, covered with mud; the rooms are very small and usually crowded; often several related families live under one roof and usually a large number of people sleep in the same room on mats spread on the mud floor, under the same cover. Hygienic conditions in the houses are bad and sanitary conditions in the village worse.

Among the peasants the birth rate and death rate are very high. Diseases abound, especially tuberculosis and malaria. I have visited a remote village, noted for the number of young women and mothers who have died from the hardships of village life and ignorance, causing a great number of tuberculosis sufferers. I learned of a home where the mother now as a second, third and even a fourth wife, not by divorce, but by tuberculosis. The mayor of the village has lost his wife and two children by this disease. One must remember that in the villages a family sleeps in one room under the same cover, and all drink out of the same clay jug of water. They have no individual cups. Every drop of drinking water must be brought by hand a long distance for many of them, and individual cups are a luxury they cannot easily afford, too much water would be wasted in this way.

There are villages in Bulgaria which are more backward spiritually than in the heart of Africa. They are far from railroads, without carriage roads, school, church, books, music and pictures. Of course, they have never seen a Bible, nor heard a preacher. They are burdened with great poverty and distress, hunger and disease. We have been drinking of this cup of the nation's woe. We cannot say the cup has been sweet, save as "All bitter things grow sweet in Jesus Christ."

Travelling all over the land on evangelistic trips I found a want and need deeper than the physical. A well known Bulgarian

leader, a member of the Bulgarian Parliament, said to me: "Mr. Mishkoff, the hunger will pass; we are accustomed to feed on a crust; ours is a deeper concern, the spiritual uplift of our homes."

Bulgaria's heart has been plowed deep. Many of the sorrows have come upon the people. The war took tens of thousands of her sons and left tens of thousands wounded, many of them invalids for life. The civil war, hatred and revenge, reprisals, terrible epidemics, thousands upon thousands of refugees and earthquakes have added to the burden of sorrow. The tears of these five millions have prepared the soil for the seed of the Gospel.

The people are hungry for the knowledge of the Bible. The people are calling for Scriptures everywhere. Bulgaria is in a state of deep spiritual hunger. The people are sick of a mere ceremonial religion. They are breaking away from superstition and are ready as never before for the message of God's Word. Many appeals have reached us from many places to send them preachers. We had to answer them that we are unable to send any one until the means are provided. Thirty dollars monthly will support one preacher. We are daily receiving letters from all parts of the land asking for literature and Scriptures. The pleading voices of these poor people living in darkness ring in my ears now as I write to you. Oh, these appeals have caused me many sleepless nights!

There is urgent demand for an aggresive evangelistic campaign in villages where the people have not heard about the saving power of Jesus Christ. An earnest Gospel appeal should be made. It is encouraging to find large gatherings around the speaker.

They gladly took the Gospel in their homes

The people give good heed to the Word. We go on in the assurance that the Gospel faithfully declared will prove to be the power of God unto salvation in many lives. It is in the name of Christ and for His sake that the work is being done, and we are strengthened and encouraged by the thought that God's people stand behind us with their prayers and with their gifts.

It is in such a field that we are called upon the work for the Lord. Bulgaria presents today an almost unique opportunity for Gospel work. The Bulgarians have passed through disastrous wars and so are humble and receptive and passionately desirous of finding a better road to national strength, unity, security and prosperity. The women are awakened, the youth aflame, all social leaders are ardently striving in a romantic land. Bulgaria pulsates with life. Here everybody is young and eager, anxious to create a new world. The feeling of Spring is in the air. The spiritual revival is at hand. We are composing a new song for Bulgaria. Her mothers will no longer sing dirges, nor her maidens sigh-winged harvest songs, heavy with tears and sweat, nor

(Continued on Page 31)

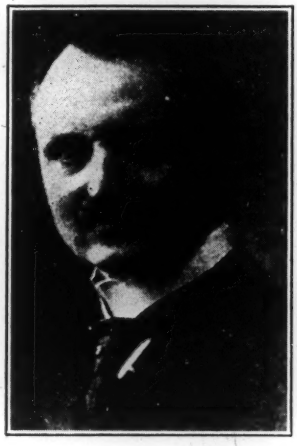
For the first time in their lives they saw a Bible

THE WORK AND WORKERS IN BULGARIA

By the Rev. D. N. Furnajieff of Sofia

Requested to write what I know of the work and workers of the American-European Fellowship in Bulgaria I readily concur.

Bulgaria is nominally a Christian country. In my opinion, however, Evangelical and evangelistic activity is an undeniable necessity. We who are the product of this Evangelical activity, carried on by regular Foreign Mission Boards in Bulgaria for over half a century, do appreciate and highly appraise the superb inspiration, spiritual enlightenment and regenerating influence of the open Gospel. Among the products of the missionary labors are the workers now representing the American-European Fellowship, of whom I will say a few things.



The Rev. D. N. Furnajieff

Pastor P. L. Mishkoff has been known to me for twenty-five years. Impulsive, of quick perception, realistic, a man of conservative religious convictions, ready for heresy-hunting, and a man preeminently eloquent, he is an exceptionally popular and persuasive speaker. Adding to these native gifts and aversion to vice a triumphant enthusiasm for the Gospel and an innate inclination to reformatory public speaking, he is an excellent man to lead evangelistic campaigns. It is the easiest thing for him to get a big audience. These qualities of this matchless orator make him the outstanding leader for evangelistic work, and the Evangelical churches naturally call on him for such service. It is exceedingly desirable that he, like the apostles of old, should devote himself exclusively to prayer and preaching the Word.

In my own church he has conducted two evangelistic campaigns with the assistance of two or three of us pastors. He can sway an audience as none else can. The apparent danger is that the audience is deeply moved with indignation against the vices, which he vehemently denounces, and with sympathy for the Gospel remedy which he propounds, but when they are away from his voice and face, the impression ceases. We learned our lesson the first time and improved our opportunity the second time. We saw that there would be no results unless we got busy conserving the aroused interest in the Gospel of the divine panacea for sin. So, largely from those new-comers to our services, we organized, under the auspices of the Young People's Christian Association in the church, a circle of young men and young women for the purpose of discussing among ourselves the burning questions of life from the viewpoint of the Gospel. Thus the interest continued and a number of young people remained in the church and grew in the knowledge of our Lord and His grace.

Miss Pavlina Dimkova has been under my pastorate from her childhood. Her coming to the United States to study was due to me. Her training at home in rather straitened circumstances, her experiences as a teacher in a national school and her study in Philadelphia and Chicago combined to make of her a genial, sympathetic and consistent worker for the Master. Her work is especially among the young people and children. The attachment is mutual.

The atmosphere becomes charged with social enthusiasm and a readiness to hear more about Jesus the Lord. Pavlina is a leader of young people. Her optimism, her faith in the young, her zeal for the church of our Lord and her faith in the Saviour make of her an unusually efficient bearer of the glad tidings, such as every minister of Gospel desires to have. She does a good deal of house to house visitation. The welcome is sure and sincere. Her influence is salutary. She does not confine her activity to Evangelical circles, but makes her work and influence felt in the immediate neighborhood of their homes and then as far out as her strength permits.

There was at one time considerable suspicion from priests, teachers and others as to her method and motive of work, stamping it as pernicious propaganda and therefore work that should be restricted and even stopped. The question went to the Archbishop of Sofia. He is a reasonable man who tries to do what is right. I went to him, explained the whole situation, telling him about Pavlina and what she was doing under my supervision. I assured the Archbishop that her work was purely Evangelical, such as my church was doing, and that she stands under the protection of the law. The persecution ceased for a while, but later on it took another form. Whatever happens we shall remain at our post.

OBSERVATIONS AND EXPERIENCES IN RUSSIA AND THE BALTIC COUNTRIES

By the Rev. Dr. George Albert Simons

General Secretary of the American-European Fellowship

(Fourth Installment)

The International Notoriety of a Hoosier's Birthplace

WHEN I had nearly all my plans properly made for going into Russia, twenty-two years ago, I still needed one every valuable document without which I could not have entered that country. It was an American passport, duly visaed by the Russian Consul in New York City. In those good old days, there were only two countries in the world that had the so-called passport system for all their citizens—Russia and Turkey. As a result of the World War and the ensuing revolutions practically all the countries of Europe adopted the passport system, at least for a while, and most of the newly born republics, especially those that came out of the old Russian Empire, have most tenaciously clung to the passport system inasmuch as the latter constituted a rather lucrative source of revenue for the state.

The importance of the passport in the daily life of the Russians could not be overestimated. It seemed to all intents and purposes to be the biggest thing in their existence. One would frequently hear his humorous remark among the Russians: "Man consists of three things: body, soul and passport, but the greatest of these is the passport!" There was an official expression current, chiefly used in police circles, to designate any one who was without a passport—"bezpasportny chelovyek" (a passportless man).

Establishing a residence in St. Petersburg I had the duty of appearing in the main police office for the purpose of securing a Russian document giving me the right to reside in that city. It was attached to my American passport and it was usually an awkward thing to fold properly with my American passport; the two together just about filled one of my inside pockets.

It was on the occasion of my first visit to that police office that I began to realize what a famous place I had been born in. I was handed a large sheet with many questions to answer. One of the first questions was: "Where were you born?" When I announced to the Russian official who was helping me to fill out the blank that I was born in La Porte, Indiana,he repeated quite loudly, "La Porte!" Immediately a score or more of clerks in that department looked up and said one to another, "La Porte—Gunness, Gunness!" Of course I felt somewhat embarrassed, having read a good deal in the American press about a certain Mrs. Belle Gunness, who had become notorious as "Indiana's Female Bluebeard." Just recently a detective magazine published in New York City stated the following facts about this mysterious case: A cold-blooded murderess, Belle Gunness ranks second to none in the annals of crime. Persons living in the vicinity of La Porte, Indiana, are convinced that the number of her victims was at least twenty. Though actually "homely and leering of face" she captivated men, one after another, and then slaughtered them. She is believed to have escaped.

As a matter of fact, I had no recollection of my birthplace, and it was only after I had reached my fortieth year that I had the opportunity to visit La Porte, Indiana, having a lecture engagement there. My godmother, a fine old lady, was still living and it so happened that her son was the judge in that city, who had had charge of the famous Gunness trial. He was anxious for me to see the Gunness farm and drove me out to the place, explaining many of the horrible details of Indiana's Bluebeard case. He related how most of the countries of Europe and other parts of the world had their legal representatives,

police officials and newspaper reporters at La Porte during the trial. It was really a matter involving "international relations," for from many countries inquiries had come pouring in with regard to missing relatives—a missing father, husband, son, brother, fiance, etc. The name of Gunness became internationally famous, especially in the Russian press, and as often as I had to fill out documents in various places in Russia the fact that La Porte was my birthplace always aroused curiosity, and frequently turned the conversation on the question of what had really happened to Mrs. Gunness. The reader can well imagine how utterly disgusted I was with the whole matter. I often thought that the good citizens of La Porte, Indiana, must have felt very badly about the stigma attaching to the fair name of their beautiful city, and even I, as a pioneer American missionary in Russia who knew but little about his birthplace had to share, nolens volens, in that stigma!

I shall never forget how I was disappointed in trying to locate my real birthplace in La Porte. The old Methodist Episcopal Church and parsonage, all under one roof, no longer stood on the original site. A fine new edifice had been erected many years ago, and the old frame building had been moved some distance away near the railroad tracks, and when I saw it some fifteen years ago it was used as a wagon and paint shop. I asked my friend the preacher whether he could point out to me the room in the old parsonage that was supposed to be next to the pulpit in the church, for my parents had told me that my cradle stood right next to the wall against which the pastor's big arm chair stood behind the pulpit. There was a tradition that any baby whose cradle was so close to his father's pulpit was predestined to become a Methodist preacher! I had always wanted to see that particular room so as to be able to say with the poet: "I remember, I remember, the house where I was born." Alas, this joy was not to be mine, for the upper part of the wagon and paint shop had been changed, and nobody seemed to know much about the original plan of the building. And yet there is this much to be said about this little incident, that old Methodist Parsonage in La Porte, Indiana, was destined to be identified with an American Missionary enterprise in Russia that would perhaps in time help to counteract the unpalatable notoriety that attached to the Gunness farm at La Porte, Indiana.

Double Citizenship that is Permissible

Under the old Czaristic regime the Jews were supposed to be segregated in the so-called "Jewish Pale", which was in the Polish section of the old Russian Empire. It is true that Jews were badly handicapped in many ways and often subjected to pogroms, particularly in that part of Russia. In a later chapter I shall discuss the Jewish problem of old Russia. Because of all kinds of inhibitions tens of thousands of Jews emigrated to America, where most of them soon prospered and became influential citizens. Later on some of these Jews wished to visit Russia and when they found the doors closed to them, they simply surmounted that obstacle by using an old Russian passport! Thus it happened that the Russian government as well as the American government soon had a very delicate diplomatic problems on their hands. The American Consul at St. Petersburg was instructed by Washington to be on the lookout for cases of double citizenship. It is needless to say that the American Consul, who was a very fine type of American Christian gentleman, was soon facing a very embarrassing situation. He had discovered, with the help of the Russian authorities, that certain **naturalized** American citizens were traveling around in Russia on both Russian and American passports. He had explicit instructions from the State Department to demand from such persons the surrender of their American passports. There were some heart-breaking cases and it was not long before that American Consul fell victim to the revenge of influential Jewish politicians in America. As a matter of fact an Inspector of Consular offices, who happened to be a Jew, came over and cleverly trumped up various charges against the Christian Consul at St. Petersburg, and the latter was shortly afterwards dropped from the service.

(Continued on Page 32)

LETTERS FROM OUR WORKERS

INTERESTING NEWS FROM RADOST, POLAND

Electric Current or Dynamo Machine for School?

I wrote to you about our need of electricity and the prospects that we may have the current reach Radost by next year. Now one of our Jewish inquirers comes and explains the real situation. Even if the current reaches Radost, the main line will be over a mile from us, and no one can tell when it might reach us. I am also told that we shall have very large electric bills. It is suggested that we put in our own motor and dynamo machine, and so produce our own current. There is a dynamo that can be secured for $200.00. The installation would cost us another $100.00.

Reforms in the Polish National Church

I am told by a Christian friend who visited the chapel of the Polish National Church (Catholicism without the Pope and Latin) that the priest has thrown out the images, the holy water, the statues, etc., and now the service consists of the mass and of preaching from the New Testament.

Establishment of the Salvation Army in Poland

Dr. Chomsky, a Pole of American birth and citizenship who was converted in Paris through the Salvation Army is now seeking to establish the Salvation Army in Poland. The brother was here and related about the work and giving a Gospel message. He is backed mostly by the Methodist Mission of Warsaw. He is a genuine Christian and preaches the straight Gospel. We want to pray for this undertaking.

Request of the Hebrew Christian Church in Fraterinoslav

I received word from brother Elijah Margolin, Poste Restante, Ekaterinoslav, Ukraine, asking me to plead with you that you may become interested in the work of that church and in the support of its few workers.

Mr. Zabko Potanowicz, Our Prospective Teacher

You have no doubt received an application from a Ukrainian Christian, Brother Zabko-Potapowich, for the position of teacher in secular subjects at the Radost Bible Courses. The brother was out here for over a week. We like him. We do not know him too well but for the position he applies for he is very fit. He is the only missionary among the Ukrainians with a university training.

Feodor Sitarz—Our Prospective Bible Teacher

Even if we are led to accept Brother Zabko Potapowicz to teach the most necessary general educational subjects, we would still need another Bible teacher. This would make four regular teachers at the school, instead of one, as heretofore. Brother Schiff is in charge of the Jewish inquirers' course; Bro. Zabko Potapowich on the general educational subjects; I on the Old Testament and the brother I am describing below, on the New Testament.

Brother Feodor Sitarz is one of our own former students. He was a member of my young people's Bible Class in Zdolbunowo in 1922, then we helped him to go to the Wiedenest Bible School, where he graduated, then he stayed again with us for several months. The last two years he has been working as a missionary of another society. I find it most blessed to work with those who were brought up in our school. We know each other and trust each other, and do real good team-work. The brother has a wife, child and mother to support. He could get along, to start with, with $35.00 a month. He is getting $25.00 at the other mission, but life is more expensive here.

Our Need of an Office Secretary

We need an American young man, well, an older young lady would also do, to attend to correspondence, reporting, bookkeeping, etc. He could also take care of similar work for Miss Aigel's home. You see, our secretary should really know not only English but Polish, Russian and Jewish as well. Well, but where is such a worker to be gotten?

Books

I would appreciate your sending me some commentaries on Luke, John and Acts, as well as on the historical books of the Testament, which are to be the subject of our study next year.

Mr. Spencer Johnson left us on Monday, August 18th, after staying with us a month. We thank God for his visit. We learned some important lessons through him and his sojourn among us.

Yours in Christian fellowship and service,

Moses H. Gitlin.

"THE PRAYER-HALL" AT ZELWA NEARS COMPLETION

Zelwa, Poland, August 23, 1929.

To all who love the Lord: Grace and Peace be unto you! The Lord's work in our place was begun in 1922 by Brother A. Kircun who had then returned from Russia. Now we have a church consisting of 230 regular members. The Lord loves us and keeps us in unity of faith, spirit and love. We are rejoicing and praising our Lord.

Till now we have been meeting for worship at Brother Kircun's house where he lives with his family. The room is too small for so many people.

The financial condition of our church is not good, for we are living in one of the poorest provinces of Poland, which was badly ruined by the world war, and up to the present have not been able to care for our own needs. Nevertheless in 1926 the Lord laid it upon our hearts to start building a prayer-hall. We began with faith in God and as you see by the picture the walls were put up by the end of 1928. Now this hall has a different appearence because the roof and window frames are finished. We still need stoves, glass for the windows, floor, ceiling, furniture, etc.

We thank God for the good friends who have already helped and encouraged us in this great undertaking, and we believe our Lord Jesus Christ, who is taking care of us, will enable His faithful children living across the ocean to help us finish this much needed hall.

This hall should be finished before winter comes. We can not afford to do it. Therefore we appeal to you, our dear brothers and sisters in America. Besides the sum we hope to collect among ourselves we need fully $400.00 in order to finish this hall. Its seating capacity will be six hundred.

Waiting with faith for your kindly responses we are

Your Brothers in Christ,
A. Kircun (pastor), A. Boyarski,
W. Zacharchuk, A. Kircun,
(The Building Committee).

——::——

CROWDED MEETINGS AT RADZIWILLOW

Radziwillow, Poland, Sept. 26, 1929.

Beloved Friends: I, the least of God's children, wish to make known unto you my work and also that of Brother Griffiths in the town of Radziwillow and environs. Praise God, we labour with the help of the Lord, we sow and He gives the increase. Praise Him for all that He does through us according to His will.

Dear friends, I present to you an urgent request. If you and the dear Christians connected with you love the Lord and the children He has bought with His precious blood, we would be pleased and very grateful if you would look into our need that was stated a few months ago. We then said that the need of our poor little flock was a sum of two hundred dollars to clear the debt still owing on the building. It is a very heavy burden for us. The meetings here are crowded and many of my own people according to the flesh, the Jews, regularly attend.

May the Lord abundantly bless you and all your labors of love in behalf of these dark and superstitious countries of Europe.

Yours in His service,
N. Shuman.

——::——

EUROPE'S GREATEST NEED

Austria, on the way to France,
August 27, 1929.

Greetings: Am extending my trip. These Roman Catholic lands need our prayers. The darkness is intense and multitudes are blinded by superstitions and sin. Every effort must be put forth to send the Truth. An army of colporteurs should be "prayed" on to the field.

The light of God's Word is needed. Many are very hungry for Truth. There must be greater self-denial in order to carry out a widespread plan for covering Europe. What a privilege is ours! What joy awaits us in that day when HE shall say "well done." May God arouse all America! He will bless her for all she is doing. But now is the time for a big "over the top" advance right into the enemy's territory.

Yours for All God's Will,
F. Spencer Johnson.

THE PEOPLE WHO NEED YOU

(Continued from Page 26)

her young men the fierce wild songs of mountain Robin Hood.

We shall all sing a new song of Salvation through the precious blood of our Redeemer Jesus Christ, a new song of love and life, for we have set out to turn Bulgaria with the help of our Master into God's Land. This can be done. Our God-given Gospel and Evangelization Mission is one of the factors trying to do it, one of the forces that are doing it.

Could there be a better field any place else in the world for evangelization work? It is after all only a brief and inadequate glimpse of our Mission field, but I hope that that glimpse will be sufficient to ensure for the work the backing that it needs and deserves. Please, pray for the Bulgarians; they need you; pray for us and for the work.

STATEMENT OF RECEIPTS FOR NOVEMBER, 1929

No.	Amount	No.	Amount	No.	Amount	No.	Amount	No.	Amount	No.	Amount
5976	$15.00	6017	$10.50	6058	$ 1.00	6099	$ 7.20	6140	$10.00	6181	$ 1.05
5977	20.60	6018	50.00	6059	16.44	6100	4.00	6141	10.00	6182	5.00
5978	5.00	6019	25.00	6060	1.00	6101	1.00	6142	2.40	6183	5.00
5979	25.00	6020	20.00	6061	3.00	6102	1.00	6143	15.00	6184	20.00
5980	5.00	6021	1.00	6062	3.00	6103	40.00	6144	5.00	6185	50.00
5981	10.00	6022	5.00	6063	10.00	6104	5.00	6145	1.00	6186	4.00
5982	1.00	6023	5.00	6064	18.00	6105	10.00	6146	7.50	6187	5.00
5983	1.00	6024	1.00	6065	10.00	6106	5.00	6147	2.00	6188	1.00
5984	2.50	6025	1.00	6066	1.00	6107	1.00	6148	11.00	6189	5.14
5985	6.00	6026	15.00	6067	2.00	6108	25.00	6149	61.00	6190	18.27
5986	5.00	6027	1.00	6068	25.00	6109	1.00	6150	1.00	6191	1.59
5987	10.00	6028	1.00	6069	25.00	6110	15.00	6151	1.00	6192	2.00
5988	1.00	6029	1.00	6070	2.00	6111	3.00	6152	1.00	6193	1.00
5989	1.00	6030	2.00	6071	5.00	6112	25.00	6153	1.00	6194	1.00
5990	100.00	6031	2.00	6072	10.00	6113	5.00	6154	5.00	6195	1.00
5991	153.50	6032	10.00	6073	1.00	6114	10.00	6155	3.00	6196	3.00
5992	5.00	6033	25.00	6074	7.00	6115	2.00	6156	5.00	6197	5.00
5993	1.00	6034	3.00	6075	5.00	6116	10.00	6157	1.00	6198	15.62
5994	25.00	6035	1.00	6076	10.00	6117	5.00	6158	1.00	6199	3.75
5995	25.00	6036	10.00	6077	5.00	6118	9.00	6159	10.00	6200	10.00
5996	10.00	6037	100.00	6078	5.00	6119	2.00	6160	2.00	6201	1.00
5997	5.00	6038	100.00	6079	2.00	6120	2.00	6161	5.00	6202	2.00
5998	2.00	6039	5.00	6080	1.00	6121	51.00	6162	3.00	6203	.30
5999	1.00	6040	5.00	6081	5.00	6122	50.00	6163	8.00	6204	1.00
6000	1.00	6041	5.00	6082	1.00	6123	25.00	6164	4.00	6205	10.00
6001	95.00	6042	2.00	6083	1.00	6124	2.00	6165	1.00	6206	35.00
6002	1.00	6043	45.00	6084	50.00	6125	1.00	6166	25.00	6207	5.00
6003	10.00	6044	3.90	6085	70.00	6126	3.00	6167	6.00	6208	42.00
6004	10.00	6045	5.00	6086	2.00	6127	1.00	6168	1.00	6209	1.00
6005	10.00	6046	10.00	6087	20.00	6128	1.00	6169	1.00	6210	5.00
6006	25.00	6047	100.00	6088	11.00	6129	2.00	6170	1.00	6211	11.91
6007	20.00	6048	10.00	6089	9.00	6130	20.00	6171	2.00	6212	28.68
6008	10.00	6049	50.00	6090	5.50	6131	1.00	6172	5.20	6213	2.07
6009	10.00	6050	10.00	6091	1.00	6132	1.00	6173	2.00	6214	10.00
6010	20.00	6051	10.00	6092	1.00	6133	1.00	6174	5.00	6215	5.00
6011	5.00	6052	10.00	6093	1.00	6134	1.00	6175	5.00	6216	5.00
6012	100.00	6053	5.00	6094	1.00	6135	1.00	6176	5.00	6217	18.00
6013	1.00	6054	5.00	6095	1.00	6136	2.00	6177	23.07	6218	8.64
6014	10.00	6055	1.00	6096	1.00	6137	1.00	6178	10.00	6219	7.00
6015	52.00	6056	1.00	6097	10.00	6138	35.00	6179	12.00		
6016	30.00	6057	3.00	6098	1.00	6139	10.00	6180	1.00		$2,916.33

Of the above $70.45 was for subscriptions to the European Harvest Field.

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There is, however, a double citizenship requiring two passports which is really permissible. It is the terrestrial and celestial citizenship of the real Christian, who is able to say with Paul: "Our citizenship is in heaven," (Philippians 3:20). That is the invisible passport of every genuine subject of the kingdom which Chrst, the King of Kings, came to establish in the hearts of his followers. "The kingdom of God is within you."

After having resided in Russia for five years, in which time I had all kinds of queer and exciting experiences with my American passport, I felt fully qualified to work out a sermon on the Invisible Passport of the Real Christian, and as often as I delivered that discourse in various places in Russia, many of my hearers used to nod their heads with smiling approval, for practically everybody over there knew from personal experience how much the passport figured in one's inner consciousness as well as one's practical life.

That sermon was really a so-called Parable of the Passport. I am confident that it would not meet with the same spiritual results here in America because our country has never had the passport system.

Great was our rejoicing directly after the Revolution of 1917 when the new Russian Republic was ushered in and the promise was made that the old passport system would be abolished. Six months later when the Provisional Government was overthrown by the Bolsheviks the old passport system as well as the police and spy systems were even more fully developed, in fact raised to the "nth" power. We hope and pray that some day there may be no passports required anywhere in the world.

(In the next issue Dr. Simons will write about, "America's Greatest Contribution to the Religious, Intellectual and Social Life of Old Russia.")

DR. SIMONS AVAILABLE FOR SPEAKING ENGAGEMENTS

The new General Secretary of the American-European Fellowship, Dr. George A. Simons, who has had twenty-two years of personal contact with the peoples of Europe and is widely recognized as an authority on Russia and the Baltic countries, will be glad to speak on any of the following subjects wherever opportunity may be given him.

Evangelizing Europe.
Russian Characteristics.
The American Religion.
The Russian Revolutions.
Russia's Religious Renaissance.
How Christian America can best help Christian Russia.
God's Hand in Russian and Baltic Evangelical Pioneer Work.

As far as profound knowledge of European affairs is concerned Dr. Simons might have been born "on the continent" instead of in America. Yet it is greatly to the advantage of his hearers that his American birth has given him a broad, unbiased view of affairs in every European country rather than a patriotism born of allegiance to a single monarchy or state. Every church whose foreign board sponsors missionary work in Europe will do well to hear this speaker and will profit largely from his practical answers to the usual questions asked at the close of such lectures.

To make fall and winter dates for any of the lectures of Dr. Simons you may write to him at 156 Fifth Avenue, New York City.

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